1: Lhote--141 E-5 (1929-1940) 1944 MS25 Tuareg MS25

517 may do this with more or less finesse, but his inspiration will stop there. Only work in leather and wood are definitely the achievement of the Ihaggaren, for they derive from ancient needs and the techniques have been preserved in their hands and not in those of the Enaden.

Social Life

Ancient Cults, Religions, and Beliefs of the Tuareg

Chapter 1

Social Life

842 We are now going to observe the Tuareg in the details of their social life.

Birth. -- When young people are married, it is seldom that the bonds of marriage are not soon strengthened by the birth of a child. [586] It is very bad form for a young couple not to have a child, and sterility of one of the partners is often a cause for divorce.

843 The pregnant Tuareg woman continues to see to the household tasks, surrounded by the respect of her associates.

844 When the time for delivery approaches, the woman has herself taken to her parents' camp, if she is not there already, for she will give birth in her husband's camp only in case of absolute necessity.

A tent is set up where the woman is installed. She is usually assisted by a midwife who massages her belly and makes sure that

844 the child is in a good position; she also rolls her on the ground to put the child in place if need be, but she never makes a vaginal exploration.

845 [75] If the birth does not go normally, the midwife may ask the marabout's help. The latter comes and stands outside the tent, giving verbal advice but never intervening personally; he cannot go near the parturient woman.

844 To give birth the woman squats down on her knees and braces herself on the center stake of the tent. Generally /283/ the baby falls on a layer of fine sand which has been prepared for that purpose. The midwife immediately cuts the umbilical cord, washes the baby in warm water, and makes him cry by pinching him to make sure he is alive. Then the mother takes him, puts a bit of her milk in [85] his nostrils, stretches his nose so that it will be long and narrow, and presses his head between her hands to give it an elongated shape. [174] This custom is certainly a vestige of cranial deformation, which is no longer practiced among the Tuareg but which was formerly common among the Egyptians.

As soon as the father learns of the birth of the baby, he has a sheep butchered and sends it to the wife's camp. The sheep is meant 846 to feed her and the people who have assisted her. The woman is made to absorb a great deal of meat bouillon. Sometimes the new mother gets up two or three days after confinement.

851 The birth of a boy is welcomed with more joy than that of a girl. [84] In the first case, all the people, men and women, come to con- [85] gratulate the mother, but if it is a girl only the women come to see her. During this visit the women often put yellow ocher under [75] their eyes and around their mouths to keep away the bad genii which are always supposed to prowl around in tents where a newborn baby has just arrived.

846 On the seventh day after the birth, the woman returns to her husband's camp, accompanied by the women of her family and her brothers, if she has any. The father then sees his child for the first time.

4: Benhazera--1 G-5 (1905) 1908 MS25 Tuareg MS25
Hoggar

Book One

The Tuareg in their Private and Public Life

Part One

The Tuareg in their Private Life

Chapter I

Birth. Childhood

In Tamashek, birth is called "tioûlt" ⵜⵉⵡⵍⵜ. There is no special observance to note concerning the birth of a child among the Tuareg. However, there is greater joy if it is a boy. People come to congratulate the parents and, seven days later, the latter serve a more or less lavish feast, depending on their means, the feast being preceded by the recitation of the "fatiha" (first sura of the Koran). Those present who do not know Arabic limit themselves during this recitation to holding their open hands together like a book. It is on this day that the child is given its name.

On this subject, I think I should note that especially among the Kel R'ela (a noble tribe of the Ahaggar), many children were given the names of wild beasts or animals.

Examples of Men's Names

Amellal, addax, meha /?/
Abeggui, jackal
Amayas, cheetah
Akhou, wild animal

777 /118 cont./ inexplicable repugnance shown by the Tuareg for certain foods or for certain behavior is nothing other than a manifestation of taboos designed to protect them against the spiritual forces loosed by the persons or things in their surroundings.

Perhaps it would be fruitful to study the customs of the Tuareg world in the light of the philosophy of the forces whose principles are set forth by the Reverend Father Tempels in his Philosophie bantoue /Bantu Philosophy/.

/119/ V

Life of the Individual

128 In closing this survey of the Ahaggar it is well to look briefly at the activities engaged in by the Targui from the day of his birth to that of his death. In following the natural course of a life, we may understand better than from more detailed studies of a particular phase the essence of the life of an individual within a tribe, insofar as it is possible to separate what is individual from what is tribal.

● 844 The young Targui makes his entry into the world in the tent, upon a rug of clean sand from the nearest wadi, sand which is, as we know, practically sterile, the heat destroying all microbes. Before giving birth, the young mother has followed the advice of her aunt or mother; she has walked up and down small hills ever since the first pains in order to "allow the infant to get well placed." As the pains increase, the young woman, now back in the tent, kneels on the sand, buttocks resting on the heels, and knees spread very wide apart; with raised arms she grasps two ropes which hang from the tent stakes. Two women hold her by the waist, encourage her,

844 /119 cont./ advise her. The waters are rapidly absorbed by the sand, which is replaced; then, naturally, without any help from the matrons, the infant emerges to lie on a bed of clean sand, his first cradle. During the delivery, it is good form for the woman to hide her suffering.

[184] /120/ In the noble tribes, with the Kel Rela in particular, the woman who begins to feel birth pains leaves the camp and goes into a sufficiently sheltered ravine, where the sand is very clean. She makes the delivery alone, taking the position noted above, then returns to the camp, holding her baby in her arms. She does not show the least trace of joy at the compliments of the other women. I spoke of this custom of the nobles to a vassal woman, who said to me: "It is true that the nobles do this, but it just swagger." The word she used might better be translated "affectation."

The baby, after being washed, is wrapped in a cotton cloth, preferably an old chèche /a long scarf/, and then laid on a rug near its mother.

846 853 For three days the baby will be given goat's milk with a small spoon, and only at the end of this time will the young mother nurse it. If the mother does not have enough milk, the infant is brought up on goat's milk, unless a woman of the camp can nurse the baby.

846 The new mother rests for seven days and receives no man, except for her near relatives, but nearly all the women get up from bed from the second day on. In the noble tribes most under the influence of Islam, the women observe a retreat of 40 days.

846 751 The newly delivered woman affords a particularly defenseless prey for the Kel es Souf. In order to protect herself and her infant against the attempts of the genii, she burns taharadjellé in the tent and goes outside the asaber /that is, outside the mats which line the tent and encircle the space before the tent/ only when armed with a knife, which, it seems, is very effective against evil spells. On the subject of superstition, it

7:Nicolaisen E-5 (1951-1962) 1963 MS25 Tuareg MS25

Many Tuareg claim that their tribe is an endogamous unit, but to-day there is no tribe that is exclusively endogamous. All tribes intermarry more or less with people of other tribes. The most endogamous tribe is perhaps the *Dag Rali* of which the half known as the *Dag Rali* proper has contracted a few marriages with people of the *Aguh-en-tehlé* (the *Isandan* sub-tribe) while the other tribal half known as the *Imessiliten* has intermarried with the *Ikechchemaden* tribe.

The rules of residence are based upon both patrilineal and matrilineal principles as follows:—

(1) When the wedding ceremony is over the newly-married couple will stay one year in the camp of the wife's parents. This one year's stay in the camp of the wife's family has nothing to do with bridal service. Very frequently the husband does not live continuously with his wife throughout this period, but lives in his parents' camp and pays occasional visits to his wife. Some Tuareg say that the main reason for this one year's stay in the camp of the wife's family is due to the fact that about one year is needed to prepare tent, household implements, and the like for the newly-married couple (cf. p. 460 f., 472). The stay in the wife's family camp is not always strictly one year, but may be longer or shorter. But if the wife is pregnant she must leave her parents' camp to bear her child in the camp of the husband's family.

(2) After the one year's stay the couple will settle with the husband's father to remain with him as long as he is alive.

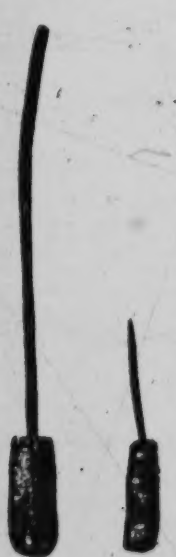

Fig. 102a–b. Hafted irons (*tindel*, pl. *tindelen*) to burn property marks into the skin of camels and donkeys.

a. Camel iron. Ahaggar, the *Dag Rali* tribe. Dimension: 0.446 m. (N.M. G. 5251).

b Donkey iron. Ahaggar, the *Dag Rali* tribe. Dimension: 0.202 m. (N.M. G. 5250).